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"THE LAMB IS THE LIGHT THEREOF."—Rev. xxi. 23.

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From the New York Observer.

ORIGIN OF METHODISM IN AMERICA.

We copy the following account of the origin of Methodism in America from the journal of the Rev. Richard Reece, inserted in the London Wesleyan Methodist Magazine for November.—He derived his information from the Rev. Mr. Bangs of this city.

"The first Methodist Society in America was formed in this city in the year 1766; and there are some circumstances connected with its commencement, which may be interesting to those who are in the habit of connecting the interposition of God with the extension of his own work. In 1765, there were five individuals from Ireland, *Members* of the Methodist society, who settled in this city, one of whom. Philip Embury, was a local preacher Here they where soon separated, there being no ministry, nor any private religious meetings, by which their Christian fellowship could be increased or continued. Neglecting to assemble themselves together for their mutual encouragement and support, they were all, excepting one, drawn aside by the pleasures of sin Even the local preacher became cold and formal, and put his light under a bushel In this scattered state they remained till the following year, when another Irish family arrived. The mother of this family was an excellent woman, whose soul was truly alive to God, and full of zeal for his glory.—One evening she paid a visit to some of her countrymen, who were assembled in a social party, and found them playing at cards. Her surprise and indignation were extreme. She took the up the cards and threw them into the fire; expostulating with these backsliders on the sinfulness of their conduct, in having so far departed from 'the holy commandment delivered unto them' She quickly found out Philip Embury; and reasoned with him on the evil of burying his talent, while there were so many even of his own countrymen perishing She entreated him, with tears, to call them together, and preach to them, and that if he neglected, God would require their blood at his hand. Much affected by her arguments and entreaties, but not knowing what to do, he said, 'Where shall I preach? we have no house.' She replied, 'Preach in your own, to all who will come' A time was accordingly appointed, and their friends were invited The congregation amounted to five, besides the preacher. They continued their meetings, and the number gradually increased.—The report of a Methodist meeting attracted attention, and the house was soon too small to hold the people. A larger room was then procured: they formed themselves into a class, and their weekly contributions paid the

rent of the room --About this time Captain Webb, who was an officer in British army, then stationed in Albany, visited them. He had been awakened in England, and had been in the habit of preaching to his fellow soldiers with success. The novelty of a preacher in his military uniform, the earnestness with which he addressed his hearers, and the power which accompained his word, excited public attention; and the room became insufficient to contain a quarter of the people who assembled to hear the word. Many were awakened, and filled with godly sorrow on account of their sins; several joined the Society, and found peace with God. The society thus increased and encouraged, grew in grace, and proved, by the consistency of their conduct, the reality of the change which was wrought in their souls. They next engaged a rigging loft, in William-street, where they continued to assemble, and Mr. Embury preached to them every week, with increased liberty and success Captain Webb passed over to Long-Island, and preached there with the like popularity, and his word was accompanied with the demonstration of the Spirit; so that an effectual door was opened, and a work begun which continues to increase to this day. A new church has been built and opened this summer, at Brooklyn, in addition to a large one which was previously occupied.

"This room in William-street being scarcely large enough to contain the Society, they thought seriously of building a Chapel; but many obstacles arose to discourage them. They were all poor, and had but little credit in a commercial point of view: however, they had recourse to Him who has said, 'The gold and the silver is mine.' While one of them, an Irishwoman, was engaged in earnest prayer, she received with inexpressible sweetness, this answer, spoken to her heart, 'I the Lord will do it;' and, at the same time, a plan of proceeding presented itself to her mind. Of this she informed Mr. Embury and Captain Webb, who immediately began a subscription. They went to the Mayor, and others of the opulent citizens, and simply explained their design. From these they received liberal donations. They then purchased the ground, and erected a House for God's worship in John-street. This was the first Methodist Meeting-House which was built in America. We may therefore consider the year 1768 as the period when Methodism was permanently established in the United States. While this House was in building, the Society addressed a letter to Mr. Wesley, requesting him to send them an able and experienced Preacher; one who had both grace and gifts for the work; adding, 'God has not indeed despised the day of small things. There is a real work of grace begun in many hearts, by the preaching of Mr. Webb and Mr. Embury; but although they are both useful, and their hearts are in the work, they want many qualifications, necessary for such an undertaking. With respect to money for the payment of the Preacher's passage over to us, if he cannot procure it *gratis*, we will sell our coats and shirts to pay it for him.' Such was the ardent zeal by which this Society was actuated at this time. In 1817 a large, elegant, and commodious Preaching-House was built on the same spot, which will accomodate two thousand hearers.

"There are now in New-York 2572 members in the Society; five more Churches, besides the Mission-House, and the Wesleyan Seminary, in which public worship is statedly performed; and in addition, there are two large and commodious Churches, built for the coloured people, who worship separate from the whites.

I am yours, &c.

RICHARD REECE.

From the Missionary Herald.

MISSIONARY STATIONS.

Brief view of Missions among the heathen under the direction of societies in the United States.

[Continued from page 504.]

THE CHEROKEES ON THE ARKANSAS.

Cherokees who from the year 1804 to the present time have removed from their residence E. of the Mississippi to a tract of country on the N. bank of the Arkansas river, between longitude 94 and 95 W. Population about 5,000. The greater part of this emigration took place between 1816 and 1820.

Commenced in 1820. There is only the station of

Dwight.—On the west side of Illinois creek; four miles north of the Arkansas river; 500 miles from the junction of the Arkansas with the Mississippi, following the course of the river; and about 200 miles in a direct line from its mouth. Rev. Alfred Finney, *Missionary;* Mrs. Finney; Rev. Cephas Washburn, *Missionary;* Mrs. Washburn; Mr. Jacob Hitchcock, *Steward;* Mrs. Hitchcock; Mr. James Orr, *Farmer;* Mrs. Orr; Mr. Asa Hitchcock, *Mechanic;* Mrs. Hitchcock; Miss Ellen Stetson, *Teacher.*

About 60 Indian youth of both sexes are instructed here, of whom a very interesting account was given in the Herald, at page 345 of our last volume.

SANDWHICH ISLANDS.

A group of islands in the North Pacific Ocean, between 18d. 50m. and 22d. 20m. north latitude, and 154d. 55m. and 160d. 15m. west longitude from Greenwich. They are extended in a direction W. N. W. and E. S. E., Owhyhee being the south-eastern island, and Oneehow the north-western. The distance, from the eastern point of Owhyhee to the north-western side of Oneehow, is about 390 miles.

Established in 1820. Stations on Owhyhee, Woahoo, Atooi and Mowee.

Owhyhee.

Kiruh.—This place is on the western shore, nearly equi-distant from the northern and southern points of the island. Rev. Asa Thurston, *Missionary;* Mrs Thurston; Mr. Joseph Goodrich, *Licensed Preacher and Missionary;* Mrs. Goodrich; Dr. Abraham Blatchely, *Physician;* Mrs. Blatchely.

Wiakaah.—On the north-eastern side of the island. Rev. Artemas Bishop, *Missionary;* Mrs. Bishop; Mr. Samuel Ruggles, *Teacher;* Mrs. Ruggles.

Woahoo.

Honoruru.—On the southern side of the island. Rev. Hiram Bingham, *Missionary;* Mrs. Bingham; Mr. Elisha Loomis, *Printer;* Mrs. Loomis; Mr. Levi Chamberlain, *Superintendent of Secular Concerns.*

Atooi.

Wimaah.—On the southern side of the island. Mr. Samuel Whitney, Mr. James Ely, *Licensed Preachers and Missionaries;* Mrs. Whitney; Mrs. Ely.

Mowee.

Lahinah.—On the southern side of the Island. Rev. William Richards, Rev. Charles S. Stewart, *Missionaries;* Mrs. Richards; Mrs. Stewart; Betsey Stockton, *Coloured Woman, Domestic Assistant.*

MALTA.

An island in the Mediterranean, 20 miles long, 12 broad, and 60 in circumference. It is about 50 miles from Sicily. On this island, anciently called Melita, the Apostle Paul was shipwrecked, while on his way to Rome. Commenced in 1821.

Rev. Daniel Temple, *Missionary;* Mrs. Temple.

On this island is a *Printing Establishment*, for the support of which certain persons in Boston and elsewhere engaged to pay $3,000 annua"

five years,—in all $15,000, the greater part of which has been already received. The following tracts have been issued from this establishment, during the past year.

In the Romaic, or Modern Greek.

Tracts.	*Pages.*	*Copies.*
Negro Servant, 2d ed.	54	1000
Watt's Catechism for children,	16	1700
Address to the Children of Israel,	34	1000
Payson's Address to Mariners, 2d ed.	16	1000
Sixteen short sermons, 2d ed	48	1000
Flowers of Chrysostom on reading the Scriptures,	26	1000
Content and Discontent by Mrs. Sherwood,	24	1000
A serious Address to the young and old,	27	1000
Life of James Covey, two ed.	16	2500
An Appeal to the Heart,	34	1000
Life of the Virgin Mary, extracted only from the Bible,	20	1000
Exhortation to Seamen.	20	1000
The Lord's Sermon on the Mount,	16	1000
The Traveller and Yourself,	16	1000
In Greco-Turkish.		
The Lord's Sermon,	16	450
In Italian.		
An Address to the Children of Israel,	25	1000
Christ's Sermon on the Mount,	16	1000
Negro Servant,	28	1000
The Young Cottager,	72	1000
Serious thoughts on Eternity,	12	1000
Shepherd of Sailsbury Plain,	12	1000
Dialogue between two Sailors,	18	1000
Total copies,		23,650

A pious and skillful printer, from this country, is much needed at Malta.

PALESTINE.

Jerusalem.—The capital of the ancient Judea, and of the modern Palestine. Population estimated by Messrs. Fisk and King, as follows:

Mussulmans,	10,000
Jews,	6,000
Greeks,	2,000
Catholics,	1,500
Armenians,	500
Total,	20,000

The Rev. Levi Parsons—now we trust an inhabitant of the heavenly Jerusalem,—visited this city in 1821; but it was not entered by any missionary, with a view to a permanent residence, till 1823.

Rev. Pliny Fisk, Rev. Jonas King, *Missionaries.*

Beyroot.—At the foot of Mount Lebanon. Population about 5,000. Rev. Isaac Bird, *Missionary;* Mrs. Bird; Rev. William Goodell, *Missionry;* Mrs. Goodell.

A press is on the way to Palestine, and the missionaries hope to commence operations with it as soon as it arrives. They have already distributed many Bibles and tracts, in different languages, and to people belonging to various nations, and residing in widely distinct parts of the East.

SOUTH AMERICA.

On the 25th of July 1823, Mr. John C. Brigham, and Mr. Theophilus Parvin, the former from the Theological Seminary in Andover, and the latter from the Theological Seminary in Princeton, sailed from Boston to Buenos Ayres. They arrived Oct. 24th. Mr. Parvin remains at Buenos Ayres, where he has a flourishing school. Mr. Brigham is probably by this time in Chili, from whence he will proceed to Peru and Columbia, distributing the Scriptures, and observing the religious and moral state and prospects of the countries through which he passes.

FOREIGN MISSION SCHOOL.

Situated in Cornwall, Conn. Established in 1816. Rev. Amos Bassett, D. D, *Principal;* Mr. Herman L Vaill, *Assistant.*

About 60 heathen youths, from various nations, have, at, different times, enjoyed the privileges of this school. Of these youths, nearly half became hopefully pious at Cornwall. At present, the school contains over 30 members.

SUMMARY.

Whole number of the Prcachers of the Gospel from this country,		35
Native preachers and interpreters,	5	
Labourers from this country, including missionaries, and assistant missionaries,	73	
Female assistants, including wives of missionaries,	64	142
Stations,		34
Churches Organized,		13
Schools,		95
Pupils,		about 4,000

II. UNITED FOREIGN MISSIONARY SOCIETY.

This Society has missions among the Osage Indians, and among Indians in the state of New-York, and in the Michigan Territory.

THE OSAGES.

A tribe of Indians in the Arkansas and Missiouri territories. The Osages of the Missouri live in two separate villages, six miles apart, on the Osage river, about 360 miles above its junction with the Missouri. These villages are distinguished by the names Great and Little Osages. The Osages of the Arkansas inhabit several villages on the branches of the Arkansas river, about 150 miles S. W. of the villages of the Great and Little Osages.

Population of the Great Osages,	4,000
Of the Little Osages,	2,000
Osages of the Arkansas,	2,000
Total,	8,000

Union.—Among the Osages of the Arkansas, on the west bank of Grand river, about 25 miles north of its entrance into the Arkansas, about 700 miles above the junction of the Arkansas and Mississippi, in lat. 35d. 30m. N. and long 97d. 20m. W. Commenced in 1820.

Rev. William F. Vaill, Rev. Epaphras Chapman, *Missionarics*; Marcus Palmer, *Physician and Surgeon.*

Messrs. William C. Requa, Stephen Fuller, Abraham Redfield, John M. Spaulding, Alexander Woodruff, and George Requa, *Assistant Missionaries.*

Harmony.—Among the Great Osages, on the north bank of the Maris de Cein, about six miles above its entrance into the Osage river, about 80 miles S. W. of Fort Osage. Commenced in 1821.

Rev. Nathaniel B. Dodge, Rev. Benton Pixley, Rev. Wm. B. Montgomery, *Missionaries;* Wm. N. Belcher, *Physician and Surgeon.*

Messrs. Daniel H. Austin, Samuel Newton, Samuel B. Bright, Otis Sprague, and Amasa Jones, *Assistant Missionaries.*

The school at Union contains 22 scholars, and that at Harmony, 18 according to the latest accounts.

Four of the missionaries have paid considerable attention to the Osage language, and are able to communicate religious instruction in that tongue, with some degree of fluency.

A new station called *Hopefields*, has been commenced not far from Union, but we have no precise information respecting it.

INDIANS IN NEW YORK.

These Indians are the remnants of the Six nations.—Stations at Tuscarar, Seneca, and Cataraugus.

Tuscarora.—About four miles east of Lewiston, Niagara county. A mission in this place had been under the care of the New York Missionary Society about 20 years. It was transferred to the U. F. M. Society in 1821.

Rev. David M. Smith, *Missionary;*

Rev. Mr. Crane's retirement from this station, and his appointments as a general Agent of the Society, has been noticed.

SENECA.—Four or five miles from Buffalo, near the outlet of Lake Erie. Commenced by the New-York Missionary Society in 1811, and transferred to the U. F. M. S. in 1821.

An account of the breaking up of this mission, by the civil authorities of New-York, has been given. Previous to that event the laborers employed were

Rev. Thomas S. Harris, *Missionary;* Mr. H. Bradley, *Assistant Missionary.*

CATARAUGUS.—Near the shores of Lake Erie, and about 30 miles from Buffalo. Commenced in 1822.

Mr. William A. Thayer, Mr. Hanover Bradley, *Assistant Missionary;* Miss Lucy Beardsley, *Teacher.*

The children belonging to the school amounted, July 21st, to 48.

INDIANS IN MICHIGAN.

Stations at Fort Gratiot and Mackinaw.

FORT GRATIOT.—On the W. side of the river St. Clair, about one mile below the outlet of Lake Huron. Commenced by the Northern Missionary Society in 1822, and transfered to the U. F. M. S, in 1823.

Mr. John S. Hudson, *Teacher.*

Twelve or fifteen children were in the school, at the commencement of the last year.

MACKINAW.—On the island of Michilimackinack. Commenced in 1823.

Rev. Wm. M. Ferry, *Missionary;* Miss Eunice Osmar, *Teacher.*

A school has been established at this station.

HAYTI.

One of the largest and most fertile of the West India Islands, 300 miles long from E. to W. and from 60 to 150 broad. Lat. 17d. 37m. to 20d. N.

Rev. Wm. G. Pennington, *a colored man, Missionary to the American Emigrants.*

GENERAL REMARK.

The wives of the missionaries are not designated, in the preceding Survey of the missions of the United Foreign Missionary Society, nor in that which follows, because with respect to them, we are not able to speak with certainty.

(*To be continued.*)

For the Western Luminary.

ON THE DUTY OF THOSE WHOSE CHRISTIAN REPUTATION IS UNJUSTLY ASSAILED.

It has appeared, in our last essay, that reputation in general possesses its value, as a mean doing of good. It has appeared that Christian reputation has its peculiar worth, as a mean of accomplishing peculiar good to men.—How unjust it is, then, to assail, wantonly, the reputation of a disciple as a disciple—the reader will have seen with us: And we trust that he will be able to say with the poet—

"Who steals my purse, steals trash; 'tis something, nothing;
"'Twas mine—'tis his—and has been slave to thousands:
"While he that filches from me my good name—
"Robs me of that, which not enriches him,
"And makes me poor indeed."

All this, then, being admitted; shall we now briefly inquire into the duty of those christians, whose good names are treated with injustice?

And we will remark in the general, that the Christian who is thus treated, should beware how he allow himself to be betrayed into the indulgence of a revengeful temper.

In doing so is it not most clear that he would be out of the path of duty?... All the precepts of Jesus are opposed to this temper of mind: Our Lord's

example is most opposed to it: The examples also, of the Apostles, are the very reverse of revenge: The whole tenor of the lives of early Christians, went upon the opposite maxims: And more modern disciples have, for ages and ages, shewn us—how they had "learned Jesus"—how they could forbear.

Against so much example, and so much precept—let us beware how we act!

Yet how natural that we be prompted to almost all that is revengeful?

To witness our deeds distorted, our motives slandered, our reputations and our usefulness torn with ruthless fangs; is trying to patience—and trying to Christian principle.—But let us be cautious! Let us distrust ourselves, and look to Heaven for assistance.

Doing, however, these things; shall we be unblest? No. Such humble endeavors after duty, and reliance upon the Saviour—will lead to blessedness, more inevitably, than any *Cause* which the earthling knows, ever leads to the effect which his best ken, shall have instructed him to anticipate from it!

Poceeding, however, from this general observation, as to the duty of the persecuted Christian; we hasten to remark, more particularly—

1. That the disciple owes it to the *dignity* of his Master's Cause, thus to pursue the part of charity towards the unhallowed persecutor.

Such course would evince, in some measure, what discipleship is. It must shame those who delight in throwing obloquy upon the Christian's name. It must in time lead such, if not to sorrow over the wrong committed by them—at least to blush at the thought, of the harassment of persons, whom in this way they cannot ever disturb, from the sublime quietude of their unruffled tempers and pious enjoyment and elevated trust in God.

At present, mark what we see, in the enemies of Christ and his people!—We see, among other things, an apparent *incapacity of proceeding*, without this assailment of what they so much hate. —These foes of whatever is good, by the assailment we speak of, appear to seek for renown. Thus would they adorn their public, and private, discourses. They cry persecution; whilst themselves are the bitter persecutors of their age. They gladly would throw the cloak of pretence and falsehood, over the burning malignity of their souls; as the Spartan boy concealed the fox which he had stolen, at the expense of its eating his vitals: But are they not, at bottom, the enemies of all righeousness? Strange perversity of men's faculties and natures! Men seeking to set off their speeches, with this sort of ornament! For this, in some good measure, is the fact with them: and detraction, is at once their logic and their rhetoric: so that it is not entirely easy to imagine how, without it, they could succeed in making a display of themselves before the public.

What we would say, however, is just this—That it is the part of the Christian to pursue toward the unhappy persons we speak of a course, the reverse of their course. We should scorn to retaliate; as well as fear to do so. We should regard these characters at least with as much dignity, as that observed by *Diogenes*, towards his ungrateful servant. What, said that philosopher, shall Menas do without Diogenes; and shall not Diogenes do without Menas? For although, in the miserable plans of Anti-Christians, it be important to resort to the detraction of the pious; surely it cannot be thought necessary by the latter to *imitate* their foes, and to become alike guilty in the eye of Heaven?

2. By pursuing the charitable course —may we not do good?

The making of an enemy ashamed

of his hate, has been seen as a probable result of the course advised.....But more may be anticipated; for in this way his enmity, may be softened—it may even be gradually removed. He may come to sorrow, over that depravity of his nature discovered to him by the hated friend who has thus, in the language of the New Testament, "heaped coals of fire on his head," so as to arouse and enlighten him in the perception of truth in general, and particularly of his own state and eternal interests.

But yet more may be effected, even than the good of the individual. Multitudes may be benefited—blest; translated to the Kingdom of God, not as *Enoch* was indeed, but as *Paul* was remonstrated with of that Jesus "whom he had persecuted." For the multitude, hitherto on the side of the infidel, will change their views. Their eyes will be opened. They will look on the abused disciple with a regard they never felt before. They will admire his charity: They will consider it with wonder, with astonishment, and with contrition at the recollection how themselves have hitherto borne with the slanderer, perhaps encouraged him, in his bitterness against that that servant of Jesus, whose forbearance and general resemblance of his blessed Master they now cannot too much love.

The possible effect at least, of the charitable forbearance in question, we will illustrate by a little story, perhaps sufficiently in point. The story refers to a species of persecution different from that of the good names of Christians which has been called the "*martyrdom* of the present age."—It presents the conduct of one, under actual *bodily* infliction: yet it breathes the spirit we are speaking of.

An aged negro, a preacher of the gospel, was taken from his pulpit, where he would not be silenced by the patrollers, to a place of punishment. As he went on, with these abusers of the Law; he said to the leader—"Master, you do me much honour; this was the way the Lord himself was carried to the spot where he was to die: I am glad you make me suffer, like Jesus, for preaching his word"..... The remark had its effect. It reached the heart of one of the company, who came up, not long after, to old Uncle D with a request of forgiveness—with the declaration that his meek spirit under sufferings and persecution had been blessed to his soul's conversion. —"O, I forgive you," said the good old negro: "and indeed I prayed for you that same day. I give glory to God, that you are now, his servant, and my brother."

The application will easily be made; and the loveliness of the example, by some at least, will be felt.

In a word, in proportion as men shall have their attention drawn to any disciple, by the hatred of his adversary, and by his own return of good, they will it is likely notwithstanding the sinfulness of their nature be more or less happily affected. Some will have their spite abated. Some will come to approbate the injured—Some will bear to admire him, and his principles —Some will be melted into love, and transformed into holiness of heart and life—while they shall have been made to recognize in this humble man the follower of the "Meek and Lowly Jesus," who "when he was reviled reviled not again."

Are not these, injured disciples of the Nazarene, results sufficiently glorious, to be achieved by thy charities towards thine own, and God's enemy?

Another result, however, it is easy to see.—A crown of reward, to this disciple himself, will be given, for this imitation of his Lord, this acting upon

his commands to his people and the world. A matter so evident to every Scripture reader, as to require no comment.

A. B.

THE LUMINARY.

LEXINGTON:

WEDNESDAY, FEBRUARY 23, 1825.

It affords us great pleasure to publish the extract which will be found in this number, respecting what is, probably, one of the most useful improvements of the present age. We are all indebted to the inventor. We are all indebted to Dr. S. Brown, who brought the invention to our country.

No doubt is now entertained of the election of John Q. Adams to the Presideney of the United States.

A charity sermon will be preached in the M'Chord's church, on the next Sabbath evening at candle-light, by the Rev. J. Breckinridge, in behalf of the female benevolent society.

The obituary notice of the Rev. Mr. Stockton has been received and will appear in our next paper.

A word for the Luminary.

I know a professor of religion who is lamentably deficient in the performance of family worship; but whom, nevertheless, I lately learned, when invited to pray at the house of a friend —thanked his God with great apparent fervor *for the privilege*.—Now if it be really regarded by this professor, as a *privilege* to worship God in a family way; why does he not avail himself of such privilege more constantly than he does?

I have not taken the liberty to advise this friend, in person: but my heart will be truly delighted—if this hint shall have benefitted either him or any one else.

He should pray in his family, at least every night and *morning*.

A friend to family worship.

To the Editor of the Luminary.

Sir,

In perusing one of the late numbers of the Luminary, I observed a brief detail of an excursion recently performed by the Revd. Isaac Reed, and myself, through a part of the States of Indiana and Illinois. It was to me an exceedingly interesting tour;-one, which I shall ever remember with peculiar pleasure. I am happy to State that Mr. Reed's remarks were founded in fact. But as I remained much longer in this field of Ministerial labour, than himself, you will please to favour me, with the medium of your paper to lay before the pious community, some facts, of which he was not in possession.

I left Louisville Oct. 26th. and returned Dec. 3d. Messrs. Sneed and Blackburn accompanied me: and in our itinerations, we separated, and distributed our labours, as utility would seem to dictate. After passing through the interior of the State of Indiana, we entered a tract of country contigious to the Wabash River. Here we bestowed the principal part of our labours; sometimes in Indiana, and at others, in Illinois. This is a country, which for fertility of soil, is hardly surpassed in the west: and is very rapidly settling with emigrants from the States of Tennessee, Kentucky, Ohio, Pennsylvania, and New-York. The present inhabitants are generally intelligent, civil, and industrious; and entertain an high regard for the preached Gospel In itinerating about three thousand miles through the Western States, I have not found a people so anxious to obtain the bread of Life

as this people. Here I saw "Zion literally spread forth her hands, and there was none to comfort her." Yes, it was here, on repeated occasions, that pious fathers and weeping mothers, in behalf of their solicitous children, appealed to my feelings for the stated means of grace, that these perishing souls might live.

We preached in many wide extended neighbourhoods, where the Gospel is very seldom preached; and in some instances where the voice of a presbyterian clergyman was never before heard. In other neighbourhoods, we found regularly organized churches, able and willing to support the Gospel, but at present, destitute of the stated word, and "perishing for lack of knowledge." I believe, that, in almost every settlement, where we preached, there was a very considerable religious excitement. We visited Little Raccoon. On this Creek, about 8 miles from the Wabash, and 130 up the River from Vincennes is formed a settlement, chiefly from Kentucky. Here is a constituted church, consisting of sixty-one communicants. This church was organized about two year ago: and about three years since this was a perfect wilderness. In this settlement, assisted by Bro. Taylor, we administered the Sacrament of the Lord's Supper; and on the relation of their experimental acquaintance with religion we admitted five persons, for the first time, to the communion of the church. A very considerable number more were seriously impressed. It was an occasion of weeping and rejoicing between parents and children.

About ten miles from this, on Big-Raccoon, is another regularly organized church, consisting of about 40 communicants, very solicitous to obtain the stated means of grace.

Thirty miles below this, and, across the River five miles from Terre-Haut, we found a remnant of a church formerly organized by the Revd. James Balch (now deceased,) This church, by removals and deaths, had decreased to the number of eight communicants. Here Bro. Blackburn and myself preached some days. To exhibit their state of feeling. I will notice one fact. On the second day after we entered this settlement we took our leave, not expecting to revisit them; and rode 20 miles, to Paris, Edgar County, Illinois. While in Paris, preaching the Gospel to an interesting, and serious people, (of whom Bro. Reed's Journal speaks more minutely) the inhabitants of this settlement sent messengers, requesting us to return and again preach to them *Jesus Christ*. We cheerfully complied. And, on returning, found a large audience assembled. A deep solemnity seemed to rest on almost every countenance! and, now and then, a sigh, was heard from different parts of the house. Never before did I so fully realize the tender solicitude of an ambassador of Christ for the salvation of those to whom he was sent; never before did I conceive myself, so completely between the living and the dead. On this interesting spot we preached and prayed, and exhorted and talked, in public and private, both night and day, until we would humbly hope by the sovereign Grace of God, that 15 persons were emancipated from the bondage of sin and satan, into the liberty of the Sons of God. Here I would remark, that, the five persons, of whom Mr. Reed's Journal speaks as having formed the church, at the time we administered the sacrament in *Terre-Haut*, resided in this immediate neighbourhood. So that in this settlement, in the short period of two or three weeks, 21 we have reason to believe emerged from nature's darkness into God's marvellous light. Many other interesting facts, might here be mentioned, but for the sake of brevity I omit them.

From this place we proceeded down the River to Turman's Creek, about 24

miles below Terre-Haut. Here we also found a church organized, and once under the pastoral care of Mr. Balch, but now entirely destitute of the preached Gospel. Here we preached a number of times, and visited several families; and as we took leave of them, they replied with much emphasis, "do come again,or send some one who can teach us and our children the way of eternal life."

We also preached near Carlisle. This town is situated about 12 miles from the Wabash, in a rich and fertile country, inhabited by an industrious and interesting people. In this place we found a little band of presbyterians, like sheep scattered upon the mountains without a shepherd.

From Carlisle we proceeded to Washington, situated between the forks of White River, where we remained several days, preaching in town and its vicinity. Here is a church, able and willing to support the Gospel, but at present destitute of the stated means of Grace. The week before we arrived Brothers Scott, Sneed and Taylor, administered the sacrament of the Lord's Supper, at which time there were some accessions to the church

From Washington we proceeded directly to Kentucky, preaching as opportunity would permit. Many other circumstances transpired, during our visit to these states, which are truly interesting, but a brief detail of prominent facts was only designed in this narrative; hoping that these might excite in the minds of the christian community a tribute of gratitude to the Great Head of the church, for his mercy to sinners; and awaken their sympathies, to the calls and entreaties of the perishing thousands in the frontier settlements, for the bread of Life. In few places is the preaching of the Gospel attended with happier success than in these new settlements. Nothing, to human appearance, is wanting, but a plain and simple presentation of truth. During the five or six weeks' excursion through the states of Indiana and Illinois, I travelled five hundred and twelve miles—preached 34 sermons—baptized four individuals—aided in the administration of the Sacrament of the Lord's Supper three times and admitted to the communion of the church 3 persons by letter and 38 on the relation of their experimental acquaintance with religion. O may the Redeemer extend the triumphs of his cross, until our apostate world, shall become literally Emanuel's Land.

DEWEY WHITNEY.

Communicated for the Luminary.

Extract of a letter from a distinguished Physician in Philadelphia, to Dr. S. Brown, of Lexington, dated Jan. 29th, 1825.

"Your communication respecting the instrument of M. Civiale, which is just received, was the more acceptable as some of our friends had taken up an erroneous idea with regard to it. They are now convinced of their error, and I should have sent you the Instruments you ordered, were it not for the Improvement of Mr. Lukens. Improvement I do call it, and an American improvement. But I need not describe this Instrument to you, as Mr. Lukens is making one for you, which shall be sent by the first opportunity. He has tried it several times in the University, in presence of a dozen of Physicians, and always with success (of course on the dead subject). Even Dr. Gibson is now convinced that the operation can be performed with this Instrument. Dr. Barton tries it to-morrow on a patient in the Hospital, and I shall inform you of the result."

Extract of a letter from a gentleman at Philadelphia, dated January 22, 1825.

"You have heard of Civiale's operation for removing the stone from the bladder, without cutting, and almost without pain; the account of which was brought to America by Professor Brown, of Lexington, Kentucky, who has exerted himself to bring it before the medical public. Our surgical instrument-makers have been all very busily engaged in preparing the instrument, which, when all the parts are adapted, is called a Lithontriptor, or stone-borer. Many attempts have been make to improve Civiale's apparatus, and the Jonathanic ingenuity, so much boasted of at home, and laughed at abroad, has been not a little displayed in various beautiful specimens of cutlery offered to the profession. Every one had, however, some fault; it did not catch the stone easily or hold it firmly, or was in danger of breaking; in short, was not the *very* thing, till Mr. Lukens, whose wonderful mechanical skill, dexterity, and invention, are as honourable to the country as his heart is to human nature, undertook to give us what we wanted. It may be said of him, "*nihil tetigit quod non ornavit.*" He has brought the desideratum to light. Let no man hereafter dread the stone, except such as will not apply till it grows to a great size, or till the bladder becomes thickened and diseased; for, with this tool, we can as certainly take a stone out of the bladder, without a drop of blood, or a scratch, or much pain, as is desirable, except it be in such cases as are con nected with the aforementioned diseased states. This afternoon we placed a piece of marble in a subject: the tool cut a hole through and through in four minutes. A softer substance was penetrated in every direction, and with the greatest facility.—Dr. Physick is much gratified with it. In short, humanity owes a large debt to Mr. Lukens for this triumph which he has procured for her.

Yours," &c.

CONGRESS.

In mentioning the extent of the practice of piracy and the protection afforded to the pirates by the officers of Spain, Mr. Hayne remarked—

"The documents on our table show that, from July to October, a period of less than four months, there were no less than *twenty-three* vessels captured and plundered by the pirates—manned by not less, certainly, than *two hundred seamen*, of whom scarcely one escaped to tell the tale."

Appointment by the President and Senate.—The Rev. CHARLES P. M'ILVAINE, of the District of Columbia, to be Professor of Ethics and Belles Lettres and Chaplain in the United States Military Academy at West Point.

Statistics of New-York.—The following summary, compiled from Stafford's Gazeteer and the late Message of Gov. Clinton, shews the rapid growth of this powerful state. Counties 65; towns and cities 662; post-offies 876—in 1789 there were but 7, and in 1793 only 20—an astonishing increase in the growth and intelligence of the state. Electors about 300,000. —Colleges 5, with 765 students. Academies 36, with about 2,683 students. Common schools 7,382, and with more than 400,000 scholars. In the free and charity schools in the city of New-York, 10,383 scholars. Fund for common schools 1,739,000 dollars, and its income distributed annually 98,000 dollars. Militia, 146,000. Public debt (including $4,270,806 canal stock) 7,467,771 dollars. Funds unappropriated, $4,270,806, inclusive of canals, schools, literary and other specific funds. Taxable property $275,742,-

636. Populatioa 1,372,812. In 1818, the state tax was 2 mills on a dollar--since that time it has been reduced to *half* a mill on a dollar, and in a short period the Governor expects there will be no necessity for any general tax. The revenue from the tolls on the canal the past year, exceed $300.000, and the duties on salt $100.000, which, with the other sources of income from the canal fund, will produce an excess of revenue over the interests of the canal debt of $300,000. The state is capable of supporting a population of 14 millions. *Fam. Vis.*

A Revolutionary Heroine.—A petition is before the legislature of Pennsylvania from Phœbe Anderson. The petioner states that she is ninety-three years old; that she accompanied her husband, who, at an early period, enlisted in the continental army, and that she continued with him throughout the whole war, and was present and participated in most of the conspicious actions of that eventful period; that, among other novel employments for a lady, she assisted in picking up balls thrown from the enemy's cannon, in order that, to use her own expression, "the enemy might get as good as he sent." She states that she has been the mother of twenty-three children, all of whom were dead.—*Ib.*

Overflowing of the Neva.—The city and environs of St. Petersburgh were thrown into unspeakable consternation on the 19th of Nov. by a violent gale from the South-west. The water rose to the second story of the Emperor's palace on the quay of the Neva. Commerce has suffered to the amount of 150 millions; vast quantities of goods being destroyed in the magazines. Sugars rose nearly 40 per cent. The regiment of carabiniers was entirely lost; men and horses; and the cementries of the city being broken open by the water, the coffins floated about the streets. 7000 persons were found drowned in the houses, and 8000 more are missing. *Ib.*

Egypt.—The Pacha of Egypt has established a colony of 500 Syrians to to raise silk worms.—Silk and Flax are now articles of exportation, and it is proposed to cultivate the Sugar Cane and Indigo Plant. It is very evident Egypt cannot long remain dependent on Turkey, but will constitute a separate Nation. A brig from Boston is now on a voyage to Egypt.—*Ib.*

The British papers mention that a treaty has been recently made between *France* and *Spain* which is *kept secret.*

An English captain from Boony, Africa, and who sailed thence about the middle of Sep. reports that while he lay there about 20 slave ships were then under French colours. *Nat. Gaz.*

BURYING ALIVE.

A young man fell in love with the daughter of a rich citizen of Paris, and his affection was returned. The father of the lady obliged her, however, to renounce her lover, and to marry another. A short time after her nuptials, the young wife fell ill and died. She was buried at Paris twenty-four hours after her decease.—Her first lover, incapable of resisting the desire he felt of seeing her for the last time, succeeded in gaining the Sexton, who consented to open the tomb the same night. The young man threatened the latter to kill him, if he committed the smallest indiscretion; after which he carried off the body, conveyed it to a neighbouring house, placed it near the fire, rubbed it with warm cloths, and tried all possible means of restoring to life the woman he adored. After some hours, he had the happiness to discover signs of life appear: she first emitted gentle sighs, and at last returned entirely to her-

self. As soon as she was entirely re-established in health, the lovers, thus re-united by death, set out for England, whence they did not dare to return till several years had elapsed. At first a stand was made against recognizing the young female for the pretended defunct; but her new husband found means to prove that she was really the same as had been interred, and demanded restitution for the fortune which belonged to her. The consequence was, a most extraordinary law-suit. The first husband persisted in asserting that she belonged to him, while the seconded affirmed she was dead as far as he was concerned, and that without his measures and exertions she would never have been restored to life. The parliament, however, appeared to lean towards the title of the first husband: and this circumstance urged them to return to England, without awaiting the decision of the law-suit. The particulars of this remarkable process are yet to be found in the journals of the Parliament.

RELIGION AT SEA.

The Rev. Joseph Eastburn has received a letter from a seaman at Valparaiso, dated August 25, 1824, and which is published in a Philadelphia paper, which affords good evidence that labours for the spiritual benefit of our seafaring brethren are attended with encouraging success. It will be recollected that Mr. Eastburn has distinguished himself by his exertions for the best interest of the Mariners. The following is extracted from the letter to him.

"You would be delighted to have a glimpse of our forcastle on Sunday. It really reminds me of a little school-room or meeting-house; every man and boy has his Bible, Tract or some other book, which seems to engross his whole attention; when they get through with one, they refer to their catalogue and make choice of another, and it is given them from the cabin. It is truly pleasing to see the poor fellows, after being tossed, and knocked about by the elements as they have been, so much engaged in the right way. I hope you will not forget to call and see my little family during my absence. Your promise to do so has afforded me much pleasure; and pray for them, pray for me, and pray for us all. It will be out of my power to display the Bethel flag here, although I have it made ready."—[*Christian Watchman.*

Piety, like economy, is "good in a subject —better in a King."

A king was riding alone in disguise, and seeing a soldier at a public-house door, stopped, and asked the soldier to drink with him; and while they were talking, the king swore. The soldier said, sir, I am sorry to hear a gentleman swear. His majesty took no notice but, soon swore again. The soldier said, sir, I'll pay part of the pot if you please, and go; for I so hate swearing, that if you were the king himself, I should tell you of it. Why, should you? said the king. I should, said the soldier. His majesty said no more and left him. Awhile after, the king having invited some of his lords to dine with him, the soldier was sent for; and while they were at dinner, was ordered into the room, and to wait awhile. Presently the king uttered an oath. The soldier immediately, (but with great modesty,) said, "Should not my lord the king fear an oath?" The king, looking first at the lords, and then at the soldier, said, there, my lords, there is an honest man, he can respectfully remind me of the *great sin* of swearing, but you can sit and let me send my soul to hell by swearing, and not so much as tell me of it.

SENSIBILITY.

As I was passing along a solitary part of the road, on my return from

a visit in the country, a few days since, my attention was arrested by a little girl, about nine years old, beckoning me to stop. "Pray sir, be so kind as to break me off a bunch of leaves, and make a bed for the poor lamb that's run over." I got out of my chaise, and went with the child to a tree a little distance from the road side. Here was a fine black lamb stretched on the ground; the blood was running out of its nostrils—it made a faint continued noise like a feeble groaning, and seemed to be expiring. A solitary sheep kept close to the spot, and watched all our motions. "Poor thing," said the little girl, "he never will skip and play any more on the beggar's ground"—and burst into tears. My dear, said I, how did it happen? "It was sleeping in the path," she answered, "close by where its *mother* was feeding, and the two cruel gentlemen that went along just now in the carriage, never minded the lamb, but drove strait over it: and I brought it away from the hot sun, and laid it here in the shade; but it won't get well"—and again with her apron she wiped away the tears which she could not suppress. "Poor old Mrs. G——," she continued in her simple manner, "she will be so sorry when she comes to know it—it was all the lamb she had."—Where does Mrs. G—— live? said I. "Yonder on the beggar's ground," she replied, pointing to a cottage on the commons about half a mile off. Are you going to tell her? "Ma' sent me to carry some radishes and milk for her tea." By this time the lamb was dead.—"He'll want no bed of leaves," said little Maria: as she took up her basket to go, she turned to look again at the object of her grief—"Oh it was so cruel to let the wheel go over an innocent lamb," she said, and hurried off to the poor woman's cottage. *Guardian.*

SABBATH SCHOOLS.

"Upon a re-perusal of our compilation of facts in relation to Sabbath Schools, (says the Literary and Scientific Repository,) we are of opinion, that the following practical conclusion may be drawn, without overcharging our occount of their manifest excellence and importance. First, that through this channel, the rudiments of education may be conveyed to every individual in every class and condition. Secondly—They will stop the growing evil of pauperism, and destroy it, root and branch, by merely teaching the idle man to be industrious; and this lesson can only be taught, we feel assured, by the general unrestricted diffusion of education. Thirdly—The Legislator will, in a little while, perceive, that as Sabbath Schools abound—and as their influence extends—in exactly the same proportion, will crime decrease. The Penitentiary hath been tried; the Prison House tried; no stone hath been left unturned in order to the correction of crime. The ingenuity of man hath been so often twisted and turned, that, at this day, it is almost worn out in pursuit of the object. Hereupon, what is to be done? Suppose the simple experiment be made. instead of exerting every effort to detect and punish crime after it has grown, and expanded—we nip it in the bud. Let us displace the insect from the twig, before the worm get possession of the tree."

POETRY.

SELECTED

For the Western Luminary.

Our fellow citizens will remember the mournful yet interesting facts connected with the death of the Hon. Judge Blair. The following verses were so peculiarly applicable to these circumstances, that a friend of his, on hearing of his death, copied and enclosed them to his bereaved family, for their support, and consolation. It affords us pleasure to give them circulation:

He sleepeth far from the land of his birth,
But his name and his memory are dear;
And, though foreign his grave, its fresh earth,
Closing o'er him, was wet with a tear.

The warm tear of affection! as true;
As sincere, and as kind—as if drawn
From fond eyes, which here wept for him too,
And had watch'd him from infancy's morn.

But, though bitter the tidings appear'd,
Which told us that *he* was no more;
And though painful it was, ere we feared
To find that suspense was all o'er:—

And though mournful it was as we read,
The last record his love had addrest,
To reflect that it came from—the dead!
Now, for him, every care is at rest.

He is numbered with those who can know
Neither sickness, nor sorrow, *nor* pain;
From whose bright eyes no tears ever flow,
And whom death cannot conquer again.

For their God dwells among them;—and they
See his face, and rejoice in its light;
And his presence is pledge of their day,
For his glory has banish'd the night.

Since such the fruition—that faith
Suggests—to *his* spirit is given;
Can we mourn, although sudden his death,
And distant his transit to heaven?

No! it surely were selfish indeed,
To regret that his troubles are o'er;
Reason's law, Christianity's creed,
Commands us to sorrow no more.

But to think of him, now, as of one
Remov'd far from sorrow's control;
Whose brief race of existence is run,
And hast ended at glory's last goal.

Perhaps He, whose Omniscience transcends
All wisdom to mortals made known,
But conducted *him* far from *his* friends,
To make him more truly his own.

For it is not while here we sojourn,
Encircled by all we love best,
That our hearts are most likely to learn
This is not the place of our rest.

That place of true rest, he has found;
At least so we humbly may trust,
Nor boots it, though foreign the ground
Where his relics now moulder to dust.

LINES—*By Montgomery.*

Friend after friend departs;
Who hath not lost a friend?
There is no union here of hearts
That finds not here an end;
Were this frail world our final rest,
Living or dying none were blest,

Beyond the flight of time—
Beyond the reign of death—
There surely is some blessed clime
Where life is not a breath;
Nor life's affections transient fire,
Whose sparks fly upwards and expire.

There is a world above
Where parting is unknown;
A long eternity of love
Formed for the good alone;
And faith beholds the dying here
Translated to that glorious sphere!

Thus star by star declines,
Till all are past away:
As morning high and higher shines
To pure and perfect day:
Nor sink those stars in empty night,
But hide themselves in Heaven's own light.